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THE CHURCH RECORD.

FRANCIS L. HAWKS, D. D.,
PROPRIETOR AND EDITOR.

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Historical.

CONSTITUTION AND CANONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

[Continued from page 224.]

CANON XXXIII.

OF THE DISSOLUTION OF ALL PASTORAL CONNEXION BETWEEN MINISTERS AND THEIR CONGREGATIONS.

The second canon of 1804, here invites our attention, as first in order.

1804. When any minister has been regularly inducted or settled in a parish or Church, he shall not be dismissed without the concurrence of the ecclesiastical authority of the diocese or State; and in case of such dismission without his concurrence, the vestry or congregation of such parish or Church shall have no right to a representation in the Convention of the State, until they have made such satisfaction as the Convention may require. Nor shall any minister leave his congregation against their will without the concurrence of the ecclesiastical authority aforesaid; and if he shall leave them without such concurrence, he shall not be allowed to take a seat in any convention of this Church, or be eligible into any church or parish within the States which have acceded to the Constitution of this Church, until he shall have made such satisfaction as the ecclesiastical authority of the diocese or state may require.

In the case of the regular and canonical dissolution of the connexion between a minister and his congregation, the Bishop, or if there be no bishop, the Standing Committee shall direct the Secretary of the Convention to record the same. But if the dissolution of the connexion between any minister and his congregation be not regular or canonical, the Bishop or Standing Committee shall lay the same before the Convention of the Diocese or State, in order that the above mentioned penalties may take effect.

Under this canon, it has not been supposed that *induction* was essential to prevent a dismission against the will of the incumbent. A *settlement*, which implies a permanent engagement of a minister, according to the rules or practice of a diocese, or an engagement for any term not less than a year, is sufficient. The penalty here imposed upon the parish for an arbitrary dismission is, however, very trifling, in the view of many parishes. To be excluded from representation in the Convention, cannot be deemed a very heavy punishment, when we sometimes see parishes so indifferent that they send no lay delegates to the Convention. Another clause had here been useful, forbidding any clergyman of the Church to accept a call to a parish violating this canon, until such time as the offending parish had made satisfaction. The punishment on the offending clergyman is both severe and certain. He is cut off from his bread, unless he sees fit to abandon his profession, to the loss of his character, and seek to earn his subsistence in some other calling. There is a want here of mutuality. And in truth, we cannot but remark, upon a general view of our canons, that though the laity help to make them, they bear but little upon the laity. The punishments they impose on them are very light, insomuch that no layman feels himself under any restraint as to his conduct, which is created by *canon*. He may indeed be repelled from the communion under the *rubric*, and this is perhaps sufficient for all useful purposes of discipline. The laity in this country cannot complain of the tyranny of Church law in its application to themselves. If this law, as we believe, did little good in giving increased stability to the relation between pastor and people, we think also that it did little harm: for seldom has it happened that one party desired to dissolve the connexion, that the other did not feel too proud to continue it without full consent and good feeling on both sides. This canon it will be observed, applies to nothing but the single case of a desire for separation, which may exist without any other disagreement between the parties. When there has been an irreconciliable quarrel, and a separation has therefore become expedient, it is provided for in another canon to be considered hereafter.*

The next law under this title is Canon xxx. of 1808.

1808. When any Minister has been regularly instituted or settled in a Parish or Church, he shall not be dismissed without the concurrence of the ecclesiastical authority of the Diocese or State; and in case of his dismission without such concurrence, the Vestry or Congregation of such Parish or Church shall have no right to a representation in the Convention of the State or Diocese, until they have made such satisfaction as the Convention may require. Nor shall any Minister leave his congregation against their will, without the concurrence of the ecclesiastical authority aforesaid; and if he shall leave them without such concurrence, he shall not be allowed to take a seat in any Convention of this Church, or be eligible into any Church or Parish within the States which have acceded to the Constitution of this Church, until he shall have made such satisfaction as the ecclesiastical authority of the Diocese or State may require.

In the case of the regular and canonical dissolution of the connexion between a Minister and his congregation, the Bishop, or if there be no bishop, the Standing Committee, shall direct the Secretary of the Convention to record the same. But if the dissolution of the connexion between any Minister and his congregation be not regular or canonical, the Bishop, or Standing Committee, shall lay the same before the Convention of the Diocese or State, in order that the above-mentioned penalties may take effect.

This Canon shall not be obligatory upon those States or Dioceses with whose usages, laws, or charters it interferes.

☞ To this exception there applies the remark in the concluding paragraph of Canon 29.

[*The paragraph alluded to is as follows:* But it is to be understood that this Church designs not to express any approbation of any laws or usages which make the station of a Minister dependent on any thing else than his own soundness in the faith, or worthy conduct. On the contrary, the Church trusts that every regulation in contrariety

* Canon xxxiv. of this volume.

to this, will be in due time reconsidered: and that there will be removed all hindrances to such reasonable discipline as appears to have belonged to the Churches of the most acknowledged orthodoxy and respectability.]

This Canon differs from that of 1804, in the substitution of the word "instituted" for "inducted," and in a disavowal of all intention to interfere with the political or legal institutions and rules of the several States. The first change was occasioned by the change of the office of *induction*, to that of *institution*, of which we have already spoken at length.* The last arose from the fact, that as the relation between a Minister and his people, involved a mere civil contract for work and labor to be done, it, of course, like every other civil contract, was subject to the *lex loci*, and the Church had no power to interfere with the legislation or courts of the several States.

The present law on this subject is Canon XXXIII. of 1832.

1832. SECT. 1. When any Minister has been regularly instituted or settled in a parish or Church, he shall not be dismissed without the concurrence of the ecclesiastical authority of the Diocese; and in case of his dismission without such concurrence, the vestry or congregation of such parish or Church shall have no right to a representation in the Convention of the Diocese, until they have made such satisfaction as the Convention may require. Nor shall any Minister leave his congregation against their will, without the concurrence of the ecclesiastical authority aforesaid; and if he shall leave them without such concurrence, he shall not be allowed to take a seat in any Convention of this Church, or be eligible into any Church or parish, until he shall have made such satisfaction as the ecclesiastical authority the Diocese may require.

SECT. 2. In the case of the regular and canonical dissolution of the connexion between a Minister and his congregation, the Bishop, or if there be no bishop, the Standing Committee, shall direct the Secretary of the Convention to record the same. But if the dissolution of the connexion between any Minister and his congregation be not regular or canonical, the Bishop, or Standing Committee, shall lay the same before the Convention of the Diocese, in order that the above mentioned penalties may take effect.

This Canon shall not be obligatory upon those Dioceses with whose usages, laws, or charters, it interferes.

CANON XXXIV.

OF DIFFERENCES BETWEEN MINISTERS AND THEIR CONGREGATIONS.

The first Canon on this subject was the fourth of 1804.

1804. In cases of controversy between ministers who now, or may hereafter hold the rectorship of churches or parishes, and the vestry or congregation of such churches or parishes, which controversies are of such a nature as cannot be settled by themselves, the parties, or either of them, shall make application to the Bishop of the Diocese, or, in case there be no Bishop, to the Convention of the State. And if it appear to the Bishop and his presbyters, or, if there be no Bishop, to the Convention, or the Standing Committee of the Diocese or State, if the authority should be committed to them by the Convention, that the controversy has proceeded to such lengths as to preclude all hope of its favorable termination, and that a dissolution of the connexion which exists between them is indispensably necessary to restore the peace and promote the prosperity of the Church; the Bishop and his presbyters, or, if there be no bishop, the convention or the Standing Committee of the Diocese or State, if the authority should be committed to them by the Convention, shall recommend to such ministers to relinquish their titles to their rectorship, on such Conditions as may appear reasonable and proper to the Bishop and his presbyters, or if there be no bishop, to the Convention, or the Standing Committee of the Diocese or State, if the authority should be committed to them by the Convention. And if such rectors or congregations refuse to comply with such recommendation, the bishop and his presbyters, or, if there be no bishop, the Convention or Standing Committee of the Diocese or state, if the authority should be committed to them by them by Convention, with the aid and consent of a bishop, may at their discretion, proceed according to the canons of the Church, to suspend the former from the exercise of any ministerial duties within the diocese or state; and prohibit the latter from a seat in the Convention, until they retract such refusal and submit to the terms of the recommendation; and any minister, so suspended, shall not be permitted during his suspension to exercise any ministerial duties in any other diocese or state. This canon shall apply also to the cases of associated rectors, and assistant ministers and their congregations.

This canon was made to meet the necessities of a case actually existing at the time it was passed. On the journals of the house of clerical and lay delegates, at the session of 1804, may be found the record of a memorial presented from Trinity Church, Newark, New-Jersey, stating that a difference threatening the very existence of the Church, was then subsisting between the Rector and congregation, and praying the Convention to devise some mode of relief. According to the narrative of Bishop White, the clergyman of that Church was unexceptionable in his moral conduct, and seemed to be zealous; but he had manifested also a leaning to practices very different from those of the Church, and, in fact, joined himself to another communion, as soon as, under this canon, he was separated from his Church. Complaints were also made of his overbearing the vestry and taking all authority to himself in temporals, and the congregation had diminished very much in consequence. It was the memorial setting forth this case that caused the making of this canon. It was viewed, however, by Bishop White, at the time it passed, as a temporary expedient, liable to be abused; and subsequent experience has brought instances of such abuse. On principle, the Bishops thought there should be no severance of the pastoral relation, except as the result of a trial of a clergyman for alleged misconduct. Beside, there was thought to be danger, that in cases where a clergyman ought to be *degraded*; from false tenderness to the man, his congregation might avail themselves of this law to dissolve their connexion with him, and still leave him in the Church to disgrace it in some other place *

The next canon is the XXXII. of 1808.

1808. In cases of controversy between ministers who now, or may hereafter, hold the rectorship of Churches or parishes, and the vestry or congregation of such Churches or parishes, which controversies are of such a nature as cannot be settled by themselves, the parties, or either of them, shall make application to the bishop of the diocese, or, in case there be no bishop, to the Convention of the State. And if it appear to the Bishop and his presbyters, or, if there be no bishop, to the Convention or the Standing Committee of the diocese or State, if the authority should be committed to them by the Convention, that the controversy has proceeded such lengths as to preclude all hope of its favorable termination, and that a dissolution of the connexion which exists between them is indispensably necessary to restore the peace and promote the prosperity of the Church, the Bishop and his presbyters, or, if there be no bishop, the Convention, or the Standing Committee of the Diocese or State, if the authority should be committed to them by the Convention, shall recommend to such ministers to relinquish their titles to their rectorship, on such conditions as may appear reasonable and proper to the Bishop and his presbyters, or, if there be no bishop to the convention or the Standing Committee of the Diocese or State, if the authority should be committed to them by the Convention. And if such rectors or congregetions refuse to comply with such recommenda-

* Canon XXX. ante.

* Bishop White's Memoirs, p. 190, 191.

tion, the Bishop and his presbyters, or, if there be no bishop, the Convention or the Standing Committee of the Diocese or State, if the authority should be committed to them by the Convention, with the aid and consent of a bishop, may at their discretion, proceed according to the canon of the Church to suspend the former from the exercise of any ministerial duties within the diocese or state, and prohibit the latter from a seat in the Convention, until they retract such refusal, and submit to the terms of the recommendation: and any minister so suspended, shall not be permitted, during his suspension, to exercise any ministerial duties in any other diocese or state. This canon shall apply also to the cases of associated rectors and assistant ministers and their congregations.

This canon shall not be obligatory upon the Church in those states or dioceses with whose usages, laws, or charters, it interferes.

☞ To this exception there applies the remark in the concluding paragraph of canon 29.

[The remark here alluded to, may be found on page 233.]

This law, it will be observed, left the question of separation and its terms, to the bishop and his presbyters. It was never, however, we believe, interpreted to mean *all* the presbyters of a diocese. The practice under it has been to convene a portion of them only, and separations have taken place, upon the decision made by them as to terms.

Canon XXXIV. of 1832 is the only one remaining to be considered.

1832. In cases of controversy between ministers who now, or may hereafter, hold the rectorship of Churches or parishes, and the vestry or congregation of such Churches or parishes, which controversies are of such a nature as cannot be settled by themselves, the parties, or either of them, shall make application to the Bishop of the Diocese, or, in case there be no bishop, to the convention of the same. And if it appear to the Bishop and a majority of the presbyters, convened after a summons of the whole belonging to the diocese, or, if there be no bishop, to the Convention, or the Standing Committee of the Diocese, if the authority should be committed to them by the Convention, that the controversy has proceeded such lengths as to preclude all hope of its favorable termination, and that a dissolution of the connexion which exists between them is indispensably necessary to restore the peace and promote the prosperity of the Church, the Bishop and his said presbyters, or, if there be no bishop, the Convention or the Standing Committee of the Diocese, if the authority should be committed to them, by the convention, shall recommend to such ministers to relinquish their titles to their rectorship on such conditions as may appear reasonable and proper to the Bishop and his said presbyters, or, if there be no Bishop, to the Convention, or the Standing Committee of the Diocese, if the authority should be committed to them by the Convention. And if such rectors or congregations refuse to comply with such recommendation, the Bishop and his said presbyters, or, if there be no Bishop, the Convention, or the Standing Committee of the Diocese, if the authority should be committed to them by the Convention, with the aid and consent of a bishop, may, at their discretion, proceed, according to the canons of the Church, to suspend the former from the exercise of any ministerial duties within the diocese, and prohibit the latter from a seat in the Convention, until they retract such refusal, and submit to the terms of the recommendation: and any minister so suspended shall not be permitted, during his suspension, to exercise any ministerial duties. This canon shall apply also to the cases of assistant ministers and their congregations.

Under this canon, the bishop must summon *all* the presbyters belonging to the diocese, and a majority of the whole thus convened, may, with the bishop, decree a separation and prescribe the terms. This is an instance remarkable in the legislation of our Church, for one feature: it allows to the *clergy, as a class*, the privilege of determining, as against the laity, when a brother clergyman has been unjustly or harshly dealt with by his congregation; and they have, in fixing the terms of separation, the power, which they have exercised, of decreeing that the congregation shall pay to the clergyman a sum of money, as a compensation to him, for the pecuniary loss he sustains in being driven to a separation by their conduct. The law is, however, little better than a dead letter; for if the congregation should refuse to pay the money thus awarded, they are visited with no other penalty than that of being refused a representation in convention; and to many, this is no penalty at all. Another feature in the law will probably always render it inoperative in some of the dioceses. Suppose a diocese, like that of New-York for instance, to contain more than two hundred presbyters; the bishop may summon *all*, but a majority will never come. *They cannot incur the expense of coming.* Even at conventions there are sometimes not a majority of all the presbyters belonging to the diocese. In this particular, the canon before us differs from all that preceded it; perhaps it was intended to intimate to ministers and congregations, that the difficulty of separation, like that of divorce between man and wife, was an admonition to all parties to avoid selfishness and contention, and study each others happiness. If, however, they will not thus act, we humbly submit whether it is not best to remove, instead of to create obstacles to parting.

[TO BE CONTINUED.]

Practical Christianity.

EXCERPTA.

In meditation, those, which begin heavenly thoughts, and prosecute them not, are like those which kindle a fire under green wood, and leave it, so soon as it but begins to flame; leesing the hope of a good beginning, for want of seconding it with a suitable proceeding; when I set myself to meditate, I will not give over, till I come to an issue. It hath been said by some, that the beginning is as much as the midst; yea, more than all; but I say, the ending is more than the beginning.

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There is nothing (but man) that respecteth greatness; not God; not death; not judgement. Not God, he is no accepter of persons. Not nature; we see the sons of princes born as naked as the poorest; and the poor child as fair, well-favored, strong, witty, as the heir of nobles. Not disease, death, judgment: they sicken alike, die alike, and fare alike after death. There is nothing (besides natural men) of whom goodness is not respected. I will honor greatness in others; but for myself, I will esteem a dram of goodness, worth a whole world of greatness.—*Bp. Hall.*

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As there is no vacuity in nature, no more is there spiritually. Every vessel is full; if not of liquor, yet of air: so is the heart of man, though (by nature) it is empty of grace, yet it is full of hypocrisy and iniquity. Now, as it is filled with grace, so it is empty of his evil qualities; as in a vessel, so much water as goes in, so much air goes out: but man's heart is a narrow-mouthed vessel, and receives grace but by drops; and therefore takes a long time to empty and fill. Now, as there be differences in degrees, and one heart is nearer to fulness than another; so the best vessel is not quite full, while it is in the body; because there are still remainders of corruption. I will neither be content with that measure of grace I have, nor impatient of God's delay; but every day I will endeavor to have one drop added to the rest; so my last day shall fill up my vessel to the brim.—*Ib.*

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Satan would seem to be mannerly and reasonable; making, as if he would be content with one half of the heart, whereas God challenges all or none, as (indeed) he hath most reason to claim all, that made all. But this is nothing but a crafty fetch of Satan; for he knows, that if he have any part, God will have none; so, the whole falleth to his share alone. My heart (when it is both whole, and at the best,) is but a strait and unworthy lodging for God: if it were bigger and better, I would reserve it all for him. Satan may look in at my doors, by a temptation; but he shall not have so much as one chamber-room set apart for him to sojourn in.—*Ib.*

CONCORD AND DISCORD.

How good and pleasant a thing it is (as David saith) for brethren (and so we are all, at least, by nature) to live together in unity. How that (as Solomon saith) better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife. How delicious that conversation is, which is accompanied with mutual confidence, freedom, courtesy, and complaisance; how calm the mind, how composed the affections, how serene the countenance, how melodious the voice, how sweet the sleep, how contentful the whole life is of him that neither deviseth mischief against others, nor suspects any to be contrived against himself; and contrariwise, how ungrateful and loathsome a

thing it is to abide in a state of enmity, wrath, dissension: having the thoughts distracted with solicitous care, anxious suspicion, envious regret; the heart boiling with choler, the face overclouded with discontent, the tongue jarring and out of tune, the ears filled with discordant noises of contradiction, clamor and reproach; the whole frame of body and soul distempered and disturbed with the worst of passions. How much more comfortable it is to walk in smooth and even paths than to wander in rugged ways, overgrown with briers, obstructed with rubs, and beset with snares, to sail steadily in a quiet, than to be tossed in a tempestuous sea; to behold the lovely face of heaven smiling with a cheerful serenity, than to see it frowning with clouds, or raging with storms; to hear harmonious consents, than dissonant janglings; to see objects corresponding in graceful symmetry, than lying disorderly in confused heaps: to be in health, and have the natural humors consent in moderate temper, than (as it happens in diseases) agitated with tumultuous commotions: how all senses and faculties of man unanimously rejoice in those emblems of peace, order, harmony, and proportion. Yea how nature universally delights in a quiet stability or undisturbed progress of motion; the beauty, strength, and vigor of every thing requires a concurrence of force, cooperation, and contribution of help; all things thrive and flourish by communicating reciprocal aid, and the world subsists by a friendly conspiracy of its parts; and especially that political society of men chiefly aims at peace as its end, depends on it as its cause, relies on it for its support. How much a peaceful state resembles heaven, into which neither complaint, pain, nor clamor, (*οὔτη πενθος, οὔτε πόνος, οὔτε κραυγὴ*, as it is in the Apocalypse) do ever enter; but blessed souls converse together in perfect love, and in perpetual concord: and how a condition of enmity represents the state of hell, that black and dismal region of dark hatred, fiery wrath, and horrible tumult. How like a paradise the world would be, flourishing in joy and rest, if men would cheerfully conspire in affection, and helpfully contribute to each other's content: and how like a savage wilderness now it is, when like wild beasts, they vex and persecute, worry and devour each other. How not only philosophy hath placed the supreme pitch of happiness in a calmness of mind, and tranquillity of life, void of care and trouble, of irregular passions and perturbations; but that holy scripture itself in that one term of peace most usually comprehends all joy and content, all felicity and prosperity; so that the heavenly consort of angels, when they agree most highly to bless, and to wish the greatest happiness to mankind could not better express their sense, than by saying, 'Be on earth peace, and good-will among men.'

Almighty God, the most good and beneficent maker, gracious Lord, and merciful preserver of all things, infuse into their hearts those heavenly graces of meekness, patience, and benignity, grant us and his whole church, and all his creation to serve him quietly here, and a blissful rest to praise and magnify him for ever.—*Dr. Barrow.*

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CHARITY.

I HOLD not so narrow a conceit of this virtue, as to conceive that to give alms, is only to be charitable, or think a piece of liberality can comprehend the total of charity; divinity hath wisely divided the act thereof into many branches, and hath taught us in this narrow way, many paths unto goodness; as many ways as we may do good, so many ways we may be charitable; there are infirmities not only of body, but of soul and fortunes which do require the merciful hand of our abilities. I cannot contemn a man for ignorance, but behold him with as much pity as I do Lazarus. It is no greater charity to clothe his body, than apparel the nakedness of his soul. It is an honorable object to see the reasons of other men wear our liveries, and their borrowed understandings do homage to the bounty of ours; it is the cheapest way of beneficence, and like the natural charity of the sun, illuminates another without obscuring itself. To be reserved and caitiff in this part of goodness, is the sordidest piece of covetousness, and more contempible than the pecuniary avarice. To this (as calling myself a scholar,) I am obliged by the duty of my condition, I make not therefore my head a grave, but a treasure of knowlege; I intend no monopoly, but a community in learning; I study not for my own sake only, but for theirs that study not for themselves.—*Sir Thomas Brown.*

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RASH JUDGMENT.

No man can justly censure or condemn another, because indeed no man truly knows another. This I perceive in myself, for I am in the dark to all the world, and my nearest friends behold me but in a cloud: those that know me but superficially think less of me than I do of myself; those of my near acquaintance think more: God, who truly knows me, knows that I am nothing, for he only beholds me, and all the world, who looks not on us through a derived ray, or a trajection of a sensible species, but beholds the substance without the helps of accidents, and the forms of things, as we their operations. Further, no man can judge another, because no man knows himself, for we censure others but as they disagree from that humor which we fancy laudable in ourselves, and commend others but for that wherein they seem to quadrate and consent with us. So that in conclusion, all is but that we all condemn, self-love.—*Ibid.*

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PRIDE.

I THANK God, amongst those millions of vices I do inherit and hold from Adam, I have escaped one, and that a mortal enemy to charity, the first and father sin, not only of man, but of the devil, pride; a vice whose name is comprehended in a monosylable, but in its nature not circumscribed with a world; I have escaped it in a condition that can hardly avoid it; those petty acquisitions and reputed perfections that advance and elevate the conceits of other men, add no feathers into mine: I have seen a grammarian tower and plume himself over a single line in Horace, and show more pride in the construction of one ode, than the author in the composure of the whole book. For my own part, besides the jargon and *patois* of several provinces, I understand no less than six languages; yet I protest I have no higher conceit of myself, than had our fathers before the confusion of Babel, when there was but one language in the world, and none to boast himself either linguist or critic. I have not only seen several countries, beheld the nature of their climes, the chorography of their provinces; topography of their cities, but understood their several laws, customs and policies; yet cannot all this persuade the dulness of my spirit unto such an opinion of myself, as I behold in nimbler and conceited heads, that never looked a degree beyond their nests. I know the names, and somewhat more, of all the constellations in my horizon; yet I have seen a prating mariner that could only name the pointers and the North star, out-talk me, and conceit himself a whole sphere above me. I know most of the plants of my country, and of those about me; yet methinks I do not know so many as when I did but know a hundred, and had scarcely ever simpled further than Cheapside; for indeed heads of capacity, and such as are not full with a handful, or easy measure of knowledge, think they know nothing, till they know all; which being impossible, they fall upon the opinion of Socrates, and only know they know not anything.—*Ibid.*

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OF COMFORTING THE DISCONSOLATE.

CERTAIN it is, that as nothing can better do it, so there is nothing greater, for which God made our tongues, next to reciting his praises, than to minister comfort to a weary soul. And what greater measure can we have, than that we should bring joy to our brother, who with his dreary eyes looks to heaven and round about, and cannot find so much rest as to lay his eyelids close together — than that thy tongue should be tuned with heavenly accents, and make the weary soul to listen for light and ease, and, when he perceives that there is such a thing in the world, and in the order of things, as comfort and joy, to begin to break out from the prison of his sorrows at the door of signs and tears, and by little and little melt into showers and refreshment? This is glory to thy voice, and employment fit for the brightest angel. But so have I seen the sun kiss the frozen earth, which was bound up with the images of death, and the colder breath of the north; and then the waters break from their enclosures, and melt with joy, and run in useful channels; and the flies do rise again from their little graves in walls, and dance awhile in the air, to tell that there is joy within, and that the great mother of creatures will open the stock of her new refreshment, become useful to mankind, and sing praises to her Redeemer. So is the heart of a sorrowful man under the discourses of a wise comforter; he breaks from the despairs of the grave, and the fetters and chains of sorrow; he blesses God, and he blesses thee, and he feels his life returning; for to be miserable is death, but nothing is life but to be comforted; and God is pleased with no music from below so much as in the thanksgiving songs of relieved widows, of supported orphans, of rejoicing, and comforted, and thankful persons.—*Bishop Taylor.*

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RETURN OF KINDNESS.

NOTHING makes societies so fair and lasting as the mutual endearment of each other by good offices; and never any man did a good turn to his brother, but one time or other himself did eat the fruit of it. The good man, in the Greek epigram, that found a dead man's skull unburied, in kindness digging a grave for it, opened the inclosures of a treasure; and we read in the Annals of France, that when Gontran, king of Burgundy, was sleeping by the murmurs of a little brook, his servant espied a lizard coming from his master's head, and essaying to pass the water, but seeming troubled because it could not, he laid his sword over the brook, and made an iron bridge for the little beast, who passing, entered into the earth, and speedily returned back to the king and disturbed him, (as it is supposed) into a dream, in which he saw an iron bridge, which landed him at the foot of the mountain, where if he did dig, he should find a great heap of gold.

The servant expounded his master's dream, and showed him the iron bridge; and they digged where the lizard had entered, where they found indeed a treasure; and that the servant's piety was rewarded upon his lord's head, and procured wealth to one, and honor to the other. There is in human nature a strange kind of nobleness and love to return and exchange good offices; but because there are some dogs who bite your hand when you reach them bread, God by the ministry of his little creatures tells, that if we do not, yet he will certainly recompense every act of piety and charity we do one to another.—*Ibid.*

Education.

[*For the Church Record.*]

REMARKS ON POPULAR EDUCATION.

NUMBER XII.

STATISTICAL VIEW OF ITS EFFECTS ON THE MORALS OF SOCIETY.

In my last number it was remarked that one error to which we are very liable in calculating the influence of knowledge upon public morality, is the disposition to consider a change merely in the form of vice, as an expulsion of vice itself.

Now, it is evident, without figures, that the diffusion of knowledge will have a tendency to increase some crimes, while it diminishes others. Many of the crimes punished by the laws of a civilized community, could not be committed in an ignorant and uncivilized state; because, either the acts themselves may not be accounted crimes, or ignorance may be an effectual bar to their commission. An Indian, for instance, can commit but few crimes, though he may be grossly immoral. He cannot commit murder, nor treason; and, as private property does not exist with him, he cannot commit any of the various crimes against that, He may repudiate his wife, but that is no crime; he may steal from another tribe, and that is no crime. And so, in a more advanced state of society, no man, who knows not how to write, can commit forgery.

And where civilization has not so far advanced as to render the acquisition of private property an important object, there will be no stealing. And it is only where people feel secure, that housebreaking can frequently occur; in the middle ages, when the dwelling of every wealthy family was a castle, no such crime could be committed.

The increase of knowledge, then, or the advance of civilization, creates new wants to be satisfied; it calls into exercise new passions; and if it gratifies, it does not *control* them. It gives men new power, but by no means determines whether they shall make a good or bad use of it.

These new wants and new passions, thus created, and called into exercise, are of a kind that lead us at once to infer, that, with the increase of knowledge and refinement, there will be fewer crimes against persons, and more against property.

Just as among the ignorant and vulgar crowd, ambition for superiority in feats of physical prowess is the chief passion; and the differences that grow out of their intercourse, are usually settled by personal rencounter; while, among the better educated and more refined, other passions, not less immoral, control the man, and lead to different results. So in states; as they are more educated and enlightened, men's strongest passions are not such as are qualified by the infliction of personal violence upon each other, but such as are gratified by the attainment of some object of personal aggrandizement.

The criminal statistics of different countries, give us corresponding results. They show that crimes against persons are most frequent in those countries where popular education and civilization are least advanced.

In France, according to the celebrated statistical tables of M. Guerry, out of 7147 crimes, 1865 were against the person, and 5282 against property; that is, as 1 : 3, nearly.

The same peculiarity obtains in comparing the different provinces of France, as may be seen from the tables referred to. It is well known, that civilization is far more advanced in the north of France, than in the south. In the north of France, in 1829, there was one male pupil to every sixteen inhabitants; in the south only one to forty-three. In the same year, of 69 crimes in the north, 25 were against the person, and 44 against property. In the south, of 37 crimes, 25 were against the person, and 12 against property.

In England, out of 121,888, a total number of crimes reported from 1810 to 1826, 2539 were crimes against the person, and 119,349 against property.

In Norway, the per centum in 1826, is 10 crimes against the person, and 90 against property; as 1 : 9.

In Spain, in 1826, the per centum is 37 crimes against the person, and 63 against property; as 1 : 2 nearly.

In Massachusetts, the per centum is 635 crimes against the person, and 9364 crimes against property; as 1 : 16 nearly.

From this statement we see that crime changes its form with the advance of civilization, and the general diffusion of knowledge: crimes against the person decreasing, and crimes against property increasing with the increase of the means of education.

This fact—the simple change in the form of vice, as the effect of civilization—has had not a little influence in leading many to the erroneous conclusion, that the simple diffusion of human knowledge, unaided by Christianity, is sufficient for the promotion of a sound morality.

I have before remarked, that it is not a safe criterion to judge of the morality of any community by the number of prison convicts; because many, very many of the grossest immoralities are not punishable by the law, and never *can* be in an immoral community, while it remains such. Hence among us, certain acts which are licensed by the authorities of some states, are penitentiary offences in others. There was never, perhaps, a more demoralized class of men, than the highest classes in France, under the regency of the Duke of Orleans, or Louis XV., or the court of Charles II.; yet were we in possession of statistical accounts of those times, we should probably find, that most of the crimes of which the law took cognizance, were committed by the lowest and middling classes, who, nevertheless, were far from that state of demoralization in which the nobility revelled.

Nor will it do to judge that community as the most immoral, where crimes against the person predominate; for the greater part of crimes against persons are committed in rashness, whilst those committed against property, are generally premeditated crimes, and often require a baseness not necessarily to be supposed in the authors of crimes against persons. It is this consideration, which explains why the ancient Germanic tribes punished theft with death, while they required a fine only for killing and maiming.*

In showing that the increase of knowlege is attended with a change in the form of vice, I think I have shown all that it has power to accomplish. And this will be made more clear in future numbers.

C. D. J.

* Intro. Essay to the Pen. System U. S.

ERRATA.—In No. 11, for "statements of the *wonders* of our penitentiaries," read "statements of the *wardens* of our penitentiaries." And for "living, actuating principle in *them*," read "living, actuating principle in *it*."

Ecclesiastical Intelligence.

MASSACHUSETTS.

On Friday, the 9th instant, Bishop Griswold preached in Grace Church, Providence, and confirmed 16. The 10th, preached in Bristol, and confirmed 10. The 11th, A. M. preached in do. and assisted in the communion. P. M. preached in Warren, and confirmed 15. Monday, the 12th, preached in Portsmouth, R. I. The 14th, A. M. instituted the Rev. Francis Vinton, into Trinity Church, Newport. The Rev. Mr. West read prayers, and the Rev. A. H. Vinton preached. P. M. the bishop preached in the same church, and confirmed 22. On the 15th he preached in Zion Church, Newport, and confirmed 10. On the 16th he preached at Fall River, and confirmed nine.—*Christian Witness.*

On the 18th, A. M. the Bishop preached at the navy yard, Charlestown, and confirmed 3. P. M. he preached in the hall occupied by the parish of St. John's Church, in Charlestown, and in the evening preached in Chelsea. The corner-stone of the new edifice now in building by that parish is soon to be laid.—*Ib.*

APPOINTMENTS.—The bishop's appointments for the two weeks next following are, Sunday, the 25th, in Westerly, R. I.; Monday, in Kingston; Tuesday, in Wakefield; Wednesday, at Tower Hill; Thursday, at Wickford; Friday, at East Greenwich; and Sunday, May the 2d, in the churches in Providence.—*Ib.*

CONNECTICUT.

We are requested to say that Bishop Brownell defers the usual notice of his visitations this spring, on account of distressing sickness in his family.—*Practical Christian and Church Chronicle.*

In New Britain, on the 4th inst., the Bishop admitted eight persons to the holy rite of confirmation.—*Ib.*

NEW-YORK.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New-York.—First Sunday after Easter, April 18, in St. George's Church, admitted the Rev. Benjamin S. Huntington, deacon, to priests' orders. Morning prayer was read, and the candidate presented, by the rector of the Church, the Rev. James Milnor, D. D., and the sermon preached by the Right Rev. James H. Otey, D. D., Bishop of the Diocese of Tennessee. The Rev. James W. Cook, assistant minister of St. George's, and the Rev. Lawson Carter, of Brooklyn, were also present, and assisted in the laying on of hands.—*Churchman.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Easter, May 9, A. M., St. John's Church, Troy; 4 P. M., Lansingburgh, Rensselaer county. Tuesday, 11, Hoosick Falls. Friday, 14, Ticonderoga, Essex county.

Fifth Sunday after Easter, or Rogation Sunday, May 16, Glenn's Falls, Warren county. Tuesday, 18, Stillwater, Saratoga county. 19, Mechanicville. The Ascension of our Lord Jesus Christ, May 20, Milton. 21, Charlton. 22, West Charlton,

Sunday after Ascension, May 23, Port Jackson, Montgomery county. 24, Fonda. 25, Johnstown, Fulton county. Thursday, 27, Little Falls, Herkimer county. 28, Fairfield. 29, Norway.

Whitsunday, May 30, Herkimer. Tuesday in Whitsun-Week, June 1, Westford, Otsego county. Consecration A. M., Confirmation P. M. 2, Jacksonborough. Friday, 4, Schenectady.

Trinity Sunday, June 6, A. M. Trinity Church, Albany; 4 P. M. St. Luke's Chapel, West Troy, Albany county. St. Barnabas the Apostle, Friday June 11, Astoria Female Institute, Astoria, Queens county. 12, do.

First Sunday after Trinity, June 13, St. James' Church, New-York.

Second Sunday after Trinity, June 20, Williamsburgh, Kings county.
St. Peter the Apostle, Tuesday, June 29, Flushing, Queens county, St. Ann's Hall. 30, do. July 1, St. Thomas' Hall 2, do.
Fourth Sunday after Trinity, July 4, Richmond, Richmond county. Thursday, 8, St. Paul's College, College Point, Queens county. 9, do.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.
The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.
Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Ibid.*

The Twenty-Fourth Anniversary of the Sunday Schools in connection with the Churches of this city, was celebrated on Thursday, 15th inst., by three services, attended by as many distinct portions of the schools.

At the first service, in Christ Church, Morning Prayer was read by the Rev. Thomas H. Taylor, D. D., rector of Grace Church, assisted by the Rev. Frederick Ogilby, of New-Jersey, who read the lessons; and a sermon preached by the Rev. Lewis P. W. Balch, rector of St. Bartholomew's Church.

At the second service, in St. Thomas' Church, Evening Prayer was read by the Rev. James Milnor, D. D., rector of St George's Church, assisted by the Rev. John M. Forbes, rector of St. Luke's Church, who read the lessons; and a sermon preached by the Rev. Jesse Pound, missionary in charge of the Mission Church of the Holy Evangelists.

At the third service, in the Mission Church of the Epiphany, Evening Prayer was read by the Rev. James W. Cook, assistant minister of St. George's Church, assisted by the Rev. Albert D. Traver, deacon, assistant minister of All Saints' Church, and Principal of All Saints' Male Parochial School, who read the lessons; and a sermon preached by the Rev. Anthony Ten Broeck, rector of the Church of the Nativity.

The Bishop of this diocese, and the Bishop of Tennessee, were present on each occasion, the latter closing every service with the blessing. Upwards of twenty clergymen, were also present at the several services—some of them at two, and a few at the three.

Twenty-three schools, comprising 455 teachers and 2895 scholars, were in attendance.—*Ib.*

The Rev. W. F. Walker has accepted the charge of the Church at Saratoga Springs, and will enter upon his duties there immediately. He requests that papers and letters intended for him be hereafter directed to that place.—*Ib.*

WESTERN NEW-YORK.

The Rev. A. G. Baldwin has removed to Auburn, where he is engaged in teaching a school.

The Rev. Seth Davis has relinquished his charge as Missionary at Bridgewater and Richfield, and accepted a call to the Rectorship of Christ Church, Manlius, Onondaga county, and entered on his duties.

The Rev. A. Hull has resigned the charge of the Missionary Station at Oneonta and Otsego, Otsego county, and entered upon his duties as Rector of St. Andrew's Church, New Berlin, Chenango county.

The Rev. Benjamin W. Stone has relinquished his charge of St. John's Church, Clyde, Wayne county, and accepted a call to the Rectorship of St. Mark's Church, Penn Yan, Yates county.

All the above mentioned clergymen request that all papers and letters intended for them, may be addressed according to the changes made in their respective places of residence.

The Rev. T. G. Salter has removed from Rhode Island to the Diocese of Connecticut, and entered upon his duties as Rector of St. Stephen's Church, East Haddam.—*Gospel Mess.*

The Rev. N. Watkins having resigned the station at Pierrepont Manor, Jefferson county, has been appointed to Cape Vincent in the same county, which has been separated from Sackett's Harbor, so that each is to form a station by itself. The Rev. John Noble continues in charge of the station at Sackett's Harbor.—*Ib.*

Bishop DeLancey visited St. John's Church, Canandaigua, on Easter Day, April 11th, when he preached, and administered the Holy Communion in the morning.

He preached again in the afternoon and confirmed *nineteen* persons, (one in private.) Prayers were read and the confirmation preface by the Rector, the Rev. Mr. Prevost. Large and very attentive congregations attended these services.—*Ib.*

PENNSYLVANIA.

The Rev. John K. Marsden, A. M., has received and accepted, a unanimous call from St. John's Church, York, Pa., to the Rectorship of that parish, in connexion with his former charge, of Christ Church, Huntingdon, and Christ Church Chapel, Petersburg. His address is still York Springs, Pennsylvania.—*Episcopal Recorder.*

MISSOURI.

The Rt. Rev. Bishop Kemper confirmed fourteen persons, on Easter Sunday, in Christ Church, St. Louis.—*Episcopal Recorder.*

ILLINOIS.

The Annual Convention of the Diocese of Illinois will be held at Jubilee College, Peoria county on the first Monday in June.

Literary.

[For the Church Record.]

OLD ENGLISH LITERATURE.

NUMBER XI.

TILLOTSON.

Tillotson succeeds Barrow naturally, in our list of Old English Divines; not only in point of time, but from the fact of being his literary executor. Barrow, dying, left all his manuscripts to the care of the archbishop, who became his editor.

In the present paper, we intend presenting an array of criticisms from various hands; some of them the contemporaries of our author and others, living soon after; Mr. Hallam being the only living authority, we shall quote—

Dryden used to say, that if he had any talent for English prose, it was owing to a frequent perusal of Tillotson.

Addison thought once of compiling a dictionary for authorities, in which he had marked more passages in Tillotson, than in any other writer.

Melmoth, the most ingenious translator of Pliny and Cicero, gives a very different judgment; himself a finished scholar and elegant author. He thinks 'no man ever had less pretensions to eloquence than this celebrated preacher.' And he proceeds to particularize several remarkable defects; especially a want of harmony and musical structure of sentences.

Warburton hits the mark with greater nicety. Observe, there is no generalizing in his sentence, but clearness, accuracy, and a happy moderation. 'Tillotson,' says he, 'was certainly a virtuous, pious, humane, and moderate man, which last quality, was a kind of rarity in those times. . . . 'I think the sermons published in his lifetime, are fine, moral discourses. They have indeed the character of their author—simple, elegant, candid, clear and rational. No orator, in the Greek and Latin sense of the word, like Taylor; nor a discourser, in their sense, like Barrow; free from their irregularities, but not able to reach their heights. You cannot sleep with Taylor; you cannot forbear thinking with Barrow; but you may be much at your ease in the midst of a long lecture from Tillotson; clear and rational, and equable as he is. Perhaps the last quality may account for it.' To our mind, most satisfactorily does it account. He surely can be no orator, with whom 'we may be much at ease.' Even the soft flow of Mackenzie or Fenelon, cannot fail to move, if ever so gently, the heart. But the passions are aroused, the affections melted; we are fired with indignation, or dissolve with soft pity, at the the tones and phrases of genuine eloquence. The true orator excites the whole soul, and with him we cannot sleep. We may dose with the sensible expounder, or sleep outright with the text-splitter; but it is beyond mortal powers of endurance to sit calm, when the Word is preached with effect and with power. We dare say there were no drowsy heads in Luther's congregations; nor could the most plethoric man easily sleep, under the ministry of Whitfield.

Blair's opinion is as follows: the very reverse of Melmoth's. 'Archbishop Tillotson's manner is more free and warm, and he approaches nearer than most of the English divines to the character of popular speaking; hence he is, to this day, one of the best models we have for preaching. We must not indeed consider him in the light of a perfect orator; his composition is too loose and remiss; his style too feeble, and frequently too flat to discern that high character; but there is in some of his sermons so much warmth and earnestness, and through them all there runs so much ease and perspicuity, such a vein of good sense and sincere piety, as justly entitle him to be held as eminent a preacher as England has produced." To this we would only beg to enquire, if the polished critic had ever seen the sermons of Jeremy Taylor and Robert South? In effect, he gives Tillotson no higher praise than Warburton. When he particularizes, he finds none but respectable qualities in him; but, when he generalizes, these second rate powers rise into first rate faculties.

We conclude our quotations, with a paragraph from Mr. Hallam's great work. 'The sermons of Tillotson were, for half a century, more read than any in our language. They are now bought for waste paper, and hardly read at all. Such is the fickleness of religious taste, as abundantly numerous instances would prove. Tillotson is reckoned verbose and languid. He has not the former defect in nearly so great a degree as some of his eminent predecessors; but there is certainly little vigor or vivacity in his style.' The rest of his criticism is on the theological character and spirit of Tillotson's writings, which we will add for the benefit of those who feel interested in knowing the opinion of so judicious a scholar as Hallam, on the Theology of Tillotson. For ourselves, we pretend to remark only on the style of this author. 'Full of the Romish controversy, he is perpetually recurring to that 'world's debate;' and he is not

much less hostile to the Calvinistic tenets. What is most remarkable in the theology of Tillotson, is his strong assertion, in almost all his sermons, of the principles of natural religion and morality, not only as the basis of all revelation, without a dependence on which it cannot be believed, but as nearly coincident with Christianity in its extent, a length to which few at present, would be ready to follow him. Tillotson is always of a tolerant and catholic spirit, enforcing right actions, rather than orthodox opinions, and obnoxious for that and other reasons, to all the bigots of his own age.'

We suspect the last is the justest verdict. It coincides nearly with Warburton; who was a strong thinker, when divested of his prejudices and paradoxes.

How Dryden ever came to make the speech attributed to him alone, surpasses our conception; for his style is quite unlike the immethodical, cold propriety of his professed model.

Addison's high opinion of Tillotson has been mentioned; Steele also entertained a similar admiration. Two papers in the Spectator, with Steele's name—103 and 352, are almost entirely made up of extracts from that divine, whom he refers to with marked respect.

The extracts are from a sermon on Sincerity, being the last discourse he ever preached and instinct with an emphatic earnestness, which is heightened by that circumstance. That, in the 352d number of the Spectator, has been so highly spoken of, that we quote it as one of the instances of the best manner of the Archbishop. 'Truth and reality have all the advantages of appearance, and many more. If the show of anything be good for anything, I am sure sincerity is better; for why does any man dissemble, or seem to be that which he is not, but because he thinks it good to have such a quality as he pretends to? For to counterfeit and dissemble, is to put on the appearance of some real excellency. Now the best way in the world for a man to seem to be anything, is really to be what he would seem to be. Besides that, it is many times as troublesome to make good the pretence of a good quality, as to have it; and if a man have it not, it is ten to one but he is discovered to want it, and then all his pains and labor to seem to have it, is lost. There is something unnatural in painting, which a skilful eye will easily discern from native beauty and complexion.

It is hard to personate and act a part long; for where Truth is not at the bottom, nature will always be endeavoring to return, and will peep out and betray herself sometime or other. . . . . Add to all this, that sincerity is the most compendious wisdom, and an excellent instrument for the speedy dispatch of business; it creates confidence in those we have to deal with, saves the labor of many enquiries, and brings things to an issue in a few words. . . . . Indeed, if a man were only to deal in the world for a day, and should never have occasion to converse more with mankind, never more need their good opinion or good word, it were then no great matter (speaking as to the concernments of this world,) if a man spent his reputation all at once, and ventured it at one throw; but if he be to continue in the world, and would have the advantage of conversation, whilst he is in it, let him make use of truth, sincerity in all his words and actions; for nothing but this will last and hold out to the end; all other arts will fail, but truth and integrity will carry a man through, and bear him out to the last.' This is all very just, true and sensible; but we can see nothing of what is commonly denominated *eloquence* in it. There is fullness of reason, and propriety of sentiment; but there is a great dearth of fancy and imagination; no fire, no 'figures and fantasies,' (the natural expressions of oratory,) and considerable laxity of arrangements. The thoughts are proper, but very much diffused and diluted, and yet there is a manliness and honesty in it, that cannot fail to engage every uncorrupted heart.

J.

We briefly noticed Professor Anthon's great work last week. A friend has since sent us the following further tribute to the merit of the book, and we cheerfully insert it.

ANTHON'S CLASSICAL DICTIONARY.

It is not more than sixty-five years since we separated from the mother country. The war had drained us of all pecuniary resource, and there was neither trade nor commerce; was it any marvel, therefore, that learning stood still, or was cast in the shade. When a nation is struggling for existence; for the bare necessaries of life, little disposition is there to cultivate the arts or advance the sciences. For fifteen or twenty years after the declaration of independence, little more could be done than to clear away the rubbish and obstruction which an unrighteous and desolating war had scattered around us.

Because we were successful in war and wise in council, it was expected that we should at once seize on the chisel and rival Phidias — that we should produce painters equal to Raphael, and that writers should at once compare with Shakspeare, Bacon and Johnson. Reproaches have been heaped upon us, that while the body politic grew in strength beyond all calculation, our mental powers brought forth nothing to ennoble us.

We only wanted breathing-time—we only wanted rest from daily labor, to look into our mind and weave up the rich materials that lay there. That breathing-time, that rest, is coming fast, and those who taunted us with mental inferiority, will find us rivals even in valuable and original thought. Already the name of our painters are respected and admired abroad; already are our poems quoted, particularly those of Bryant, who is acknowledged equal to the best of their living poets. Powers, Crawford and Clavenger, as sculptors, are astonishing all Italy; and Brackett, almost ready to follow them, has now a group, worthy to rank with the best of modern times. Even foreigners allow that in many of the arts we equal them, and in the exact sciences we have no superiors.

We have also noble scholarship amongst us, and hard as it must be for the English to acknowledge it, yet the fact is clear, that in works of instruction for the young, and for those of mature years, we bear away the palm. Our Peter Parley goes all over the world, translated in every tongue, and is introduced into every school: and Professor Anthon's versions and improvements of Latin exercises, find their way in all European colleges.

His last work, the Classical Dictionary, is a master-piece in depth of learning, felicitous composition, simplicity of style and magnitude of design. No Oxford or Cambridge scholar could possess a deeper fund of knowledge, or could so happily dispose of it. It was said of Johnson, that his Dictionary of the English Language was as pleasant to read as Shakspeare. Anthon's Classical Dictionary is both a true history and an elegant romance, and it is so fascinating in detail, that it is with reluctance that we lay it aside.

All that the most ardent inquirer is anxious to learn of the true and the fabulous history of ancient times, is here judiciously arranged, and perspicuously and felicitously condensed, and we can perceive at once, that no labor was spared to render the work perfect, that it might attain the enviable distinction of a standard. If we compare it with Lempriere, it will be found that the latter was merely suggestive; so very far behind has the present work left the original. In fact, the first edition, avowedly grafted upon Lempriere, contained alterations and additions sufficient to distinguish it as an original effort. As to the present work, not only is it entirely recast, but it has detail of information and an increase of matter of a new kind, all of which is the result of patient and laborious research and great sacrifice of time.

In general, a work of reference, such as an alphabetical digest, whether of a biographical or classical nature, is the easy employment of a scissors. But the author had no such friend, for if these pages are examined, it will be perceived that the matter thus collected, is the result of his own acquirements and investigation—that the arrangement and condensation are the labor of his own mind, and the work of his own pen. The books that were consulted are rare and costly, many of them not to be found in our best literary institutions, and we feel a pride and satisfaction in knowing that they form part of the author's own library, which, in extent and character, is not to be surpassed by any private library in Europe.

This work is destined to take a higher rank than as a mere collection of facts and references, for it contains all the prominent anecdotes of history; it fills up hiati which hitherto has so disappointed the eager student, all of which we can confide in, not only from the well known accuracy and fidelity of the author, but from the references he gives to the works from which his information was obtained. He has concentrated and digested whatever could be gleaned from the most authentic sources, and spread it out in a simple, elegant and available form, so that a man must be of slender intellect indeed, if he cannot supply himself with matter enough to set him up as a man of taste and erudition. Twenty years of hard study, with *means and appliances* to boot, could not place at his disposal such a rich mass of ancient lore, and such a splendid array of facts.

Besides all this, we have to thank the author for the great privilege of placing the book in the hands of the young and innocent—a privilege for which we cannot be too grateful. In this edition, all offensive passages and allusions are expunged, and the most scrupulous regard is paid to delicacy of construction and insinuation.

Hitherto we were taught to believe that a work of this character, requiring such versatility and depth of knowledge, could only emanate from a cloister, in profound solitude, far removed from the busy world and the cares of life. If this be true, then the present instance is an anomaly, for the author of the Classical Dictionary lives in the heart of a great commercial city, surrounded by incident, noise, and confusion, where the almost daily arrival of Atlantic steamers press upon him the exciting news of the day, and where the demands upon his mental resources—demands which the writer of this article has often made—are incessant. Besides all this, he is Professor of the Greek and Latin languages, and Rector of the grammar school of Columbia College, in themselves, of weight enough to call forth forth great mental activity. Yet, in the midst of all these hindrances and a thousand others incident to a city life, the present work, which is to bring enduring fame to

himself and honor to his country, has been projected and completed.

We have the gratification of knowing that in Europe, the Classical Dictionary will be seized upon with avidity, and that it will take its place in every public and private library, as well as in every literary institution. In our country, it will naturally find its way to the side of the young and the old, for it not only furnishes rich materials for thought and for appropriations, but it is replete with curious facts which never could have come under our knowledge but for the multifarious attainments and the persevering industry of one man.

To no one in America is our classical reputation abroad so largely indebted, and to no one are we under such obligations at home, as the talented author of the Classical Dictionary. He who is possessed of the work will acknowledge that this praise is honest, and is justly due.

ON HEROES, HERO-WORSHIP, AND THE HEROIC IN HISTORY: *Six Lectures. By Thomas Carlyle. New York, D. Appleton & Co.*, 200 *Broadway.*

Like all of Carlyle's Works, the present series of Lectures contains much old truth, mingled with many new-fangled absurdities of style and expression. It is almost equally full of vigorous sense and crude extravagance: equally sound and chimerical—a strange piece of patchwork. It is a curious book, notwithstanding, and we shall give a fuller account of it and the author hereafter. Meantime, we extract in another column, a brilliant character of Burns.

THE SETTLERS AT HOME. *By Harriet Martineau. New-York, D. Appleton & Co.* 1841.

This little volume is one of a series of Tales for the People and their children. It is a simple domestic narrative, somewhat in the style of Mary Howitt's delightful stories: but, we think, much inferior. The incidents are wire-drawn, the relation spun out. In many places the tale drags; sometimes, almost stands still. At least, so it reads to us. There is no actual Political Economy in the book, which is commonly considered to be Miss Martineau's forte, and the doctrines of which she has excellently illustrated in a series of Tales, written some years since.

As there is a foolish wisdom, so there is a wise ignorance, in not prying into God's ark; not inquiring into things not revealed. I would fain know all that I need, and all that I may: I leave God's secrets to himself. It is happy for me, that God makes me of his court, though not of his council.—*Hall.*

IF the world would make me his minion, he could give me but what he hath. And what hath he to give, but a smoke of honor, a shadow of riches, a sound of pleasures, a blast of fame; which when I have had in the best measure, I may be worse; I cannot be better; I can live no whit longer, no whit merrier, no whit happier. If he profess to hate me, what can he do, but disgrace me in my name, impoverish me in my estate, afflict me in my body? in all which, it is easy, not to be ever the more miserable. I have been too long beguiled with the vain semblances of it. Now henceforth, accounting myself born to a better world, I will in an holy loftiness bear myself as one too good to be enamored of the best pleasures, to be daunted with the greatest miseries of this life.—*Ibid.*

Anthology.

TO A GROUP OF CHILDREN.

How glad! how beautiful! you steal
Our hearts into your play,
And with a sweet delusion chase
Life's weariness away.
We gaze until we fondly deem
You thus will ever be,
A little race, distinct from us—
From man's disquiet free.

We are not light as playful winds,
Nor graceful as the flowers;
And gladness flashes from your eyes,
Whilst sorrow is in ours.
Boys, can you ever grow to men,
War's horrid game to learn?
Girls, must you lonely women be,
Their distant doom to mourn?

A blessed life, a blessed lot,
Should yours be evermore;
The light which gathers round you now,
You send far on before.
Colored from this, your future life
In fancy is as fair;
Alas! alas! ye know it not—
Glad pilgrims unto care!

Howitt's Antediluvian Sketches.

THE GRAVE.*

I stood within the Grave's o'ershadowing vault;
Gloomy and damp it stretched its vast domain;
Shades were its boundary; for my strained eye sought
For other limit to its width in vain.

Faint from the entrance came a daylight ray,
And distant sound of living men and things;
This, in th' encountering darkness passed away,
That, took the tone in which a mourner sings.

I lit a torch at a sepulchral lamp,
Which shot a thread of light amid the gloom;
And, feebly burning 'gainst the rolling damp,
I bore it through the regions of the tomb.

Around me stretched the slumbers of the dead,
Whereof the silence ached upon mine ear;
More and more noiseless did I make my tread,
And yet its echoes chilled my heart with fear.

The former men, of every age and place,
From all their wanderings gathered, round me lay;
The dust of withered Empires did I trace,
And stood 'mid generations passed away.

I saw whole cities, that in flood or fire,
Or famine or the plague, gave up their breath;
Whole armies whom a day beheld expire,
Swept by ten thousands to the arms of Death.

I saw the Old World's white and wave-swept bones,
A giant heap of creatures that had been;
Far and confused the broken skeletons
Lay strewn beyond mine eye's remotest ken.

Death's various shrines—the Urn, the Stone, the Lamp—
Were scattered round, confused, amid the dead;
Symbols and Types were mouldering in the damp,
Their shapes were waning, and their meaning fled.

Unspoken tongues, perchance in praise or woe,
Were charactered on tablets Time had swept;
And deep were half their letters hid below
The thick small dust of those they once had wept.

No hand was here to wipe the dust away;
No reader of the writing traced beneath;
No spirit sitting by its form of clay;
No sigh nor sound from all the heaps of Death.

One place alone had ceased to hold its prey;
A form had pressed it, and was there no more;
The garments of the Grave beside it lay,
Where once they wrapped HIM on the rocky floor.

HE only with returning footsteps broke
Th' eternal calm wherewith the Tomb was bound;
Among the sleeping Dead alone HE woke,
And blessed with outstretched hands the host around!

Well is it that such blessing hovers here,
To soothe each sad survivor of the throng,
Who haunt the portals of the solemn sphere,
And pour their woe the loaded air along.

They to the verge have followed what they love,
And on th' insuperable threshold stand;
With cherished names its speechless calm reprove,
And stretch in the abyss their ungrasped hand.

But vainly there they seek their soul's relief,
And of th' obdurate Grave its prey implore;
Till Death himself shall medicine their grief,
Closing their eyes by those they wept before.

All that have died, the Earth's whole race, repose,
Where Death collects his Treasures, heap on heap;
O'er each one's busy day the nightshades close;
Its Actors, Sufferers, Schools, Kings, Armies—sleep!

* From "IX. Poems by V."—London: SAUNDERS and OTLEY.

Topics of the Times.

ROBERT BURNS.

BY THOMAS CARLYLE.

FROM HIS FIFTH LECTURE ON 'HEROES AND HERO WORSHIP.'

It was a curious phenomenon, in the withered, unbelieving, second-hand eighteenth century, that of a hero starting up among the artificial pasteboard figures and productions, in the guise of Robert Burns. Like a little well in the rocky desert places,—like a sudden splendor of Heaven in the artificial Vauxhall! People knew not what to make of it. They took it for a piece of the Vauxhall fire-work; alas, it *let* itself be so taken, though struggling half-blindly, as in bitterness of death, against that! Perhaps no man had such a false reception from his fellow-men. Once more a very wasteful life-drama was enacted under the sun.

The tragedy of Burn's life is known to all of you. Surely we may say, if discrepancy between place held and place merited constitute perverseness of lot for a man, no lot could be more perverse than Burns. Among those second-hand acting figures, *mimes* for most part, of the eighteenth century, once more a giant Original Man; one of those men who reach down to perennial Deeps, who take rank with the heroic among men; and he was born in a poor Ayrshire hut. The largest soul of all the British lands came among us in the shape of a hard-handed Scottish peasant. His father, a poor toiling man, tried various things; did not succeed in any; was involved in continual difficulties, The Steward Factor, as the Scotch call him, used to send letters and threatnings, Burns says, 'which threw us all into tears.' The brave, hard-toiling, hard-suffering Father, his brave heroine of a wife; and those children, of whom Robert was one. In this earth, so wide otherwise, no shelter for *them*. The letters 'threw us all into tears:' figure it. The brave Father, I say always;—a *silent* Hero and Poet; without whom the son had never been a speaking one! Burns's Schoolmaster came afterwards to London, learnt what good society was; but declares that in no meeting of men did he ever enjoy better discourse than at the hearth of this peasant. And his poor 'seven acres of nursery-ground,' nor the miserable patch of clay-farm, nor anything he tried to get a living by, would prosper with him; he had a sore unequal battle all his days. But he stood to it valiantly; a wise, faithful, unconquerable man;—swallowing how many sore sufferings daily into silence; fighting like an unseen Hero,—nobody publishing newspaper-paragraphs about his nobleness; voting pieces of plate to him! However, he was not lost; nothing is lost. Robert is there; the outcome of him,—and indeed of many generations of such as him.

This Burns appeared under every disadvantage: uninstructed, poor, born only to hard manual toil; and writing, when it came to that, in a rustic special dialect, known only to a small province of the country he lived in. Had he written, even what he did write, in the general language of England, I doubt not he had already become universally recognized as being, or capable to be, one of our greatest men. That he should have tempted so many to penetrate through the rough husk of that dialect of his, is proof that there lay something far from common within it. He has gained a certain recognition, and is continuing to do so over all quarters of our wide Saxon world: wheresoever a Saxon dialect is spoken, it begins

to be understood, by personal inspection of this and the other, that one of the most considerable Saxon men of the eighteenth century was an Ayrshire peasant named Robert Burns. Yes, I will say, here too was a piece of the right Saxon stuff; strong as the Harz-rock, rooted in the depths of the world;—rock, yet with wells of living softness in it! A wild impetuous whirlwind in passion and faculty slumbered quiet there; such heavenly *melody* dwelling in the heart of it. A noble rough genuineness; homely, rustic, honest; true simplicity of strength; with its lightning-fire, with its soft dewy pity;—like the old Norse Thor, the Peasant-god.

Burns's brother, Gilbert, a man of much sense and worth, has told me that Robert, in his young days, in spite of their hardship, was usually the gayest of speech; a fellow of infinite frolic, laughter, sense, and heart; far pleasanter to hear there, stript cutting peats in the bog, or such like, than he ever afterwards knew him. I can well believe it. This basis of mirth (*'fond gaillard,'* as the old Marquis Mirabeau calls it,) a primal element of sunshine and joyfulness, coupled with his other deep and earnest qualities, is one of the most attractive characteristics of Burns. A large fund of Hope dwells in him: spite of his tragical history, he is not a mourning man. He shakes his sorrows gallantly aside; bounds forth victorious over them. It is as the lion shaking 'dew-drops from his mane;' as the swift-bounding horse, that *laughs* at the shaking of the spear. But indeed, Hope, Mirth, of the sort like Burns's, are they not the outcome of warm generous affection,—such as is the beginning of all to every man.

You would think it strange if I called Burns the most gifted British soul we had in all the century of his: and yet I believe the day is coming when there will be little danger in saying so. His writings, all that he *did* under such obstructions, are only a poor fragment of him. Professor Stewart remarked, very justly, what indeed is true of all Poets good for much, that his poetry was not any particular faculty, but the general result of a naturally vigorous original mind, expressing itself in that way. Burns's gifts, expressed in conversation, are the theme of all that ever heard him. All kinds of gifts: from the gracefulest utterances of courtesy, to the highest fire of passionate speech; loud floods of mirth, soft wailings of affection, laconic emphasis, clear piercing insight: all was in him. Witty duchesses celebrate him as a man whose speech 'led them off their feet.' This is beautiful: but still more beautiful that which Mr. Lockhart has recorded, which I have more than once alluded to, how the waiters and ostlers at inns would get out of bed, and come crowding to hear this man speak! Waiters and ostlers:—they too were men, and here was a man! I have heard much about his speech; but one of the best things I ever heard of it was, last year, from a venerable gentleman long familiar with him, that it was a speech distinguished by always *having something in it.* "He spoke rather little than much," this old man told me; "sat rather silent in those early days, as in the company of persons above him; and always when he did speak, it was to throw new light on the matter." I know not why any one should ever speak otherwise! But if we look at his general force of soul, his healthy *robustness* every way, the rugged downrightness, penetration, generous valor, and manfulness that was in him,—where shall we readily find a better gifted man?

[To be continued.]

Miscellaneous.

LATE MOVEMENTS AT OXFORD.

In our last, we gave all the documents we then had touching the "Tract for the Times," No. 90. We have since received our English periodicals for April, and proceed to place before our readers the additional facts they furnish. In the Church of England Quarterly Review we find an article on the subject, from which we gather that the publication of the tract had created great excitement in the University. The reviewer thus speaks:—

'The whole body was in a state of agitation—nothing was talked of but the new Tract, and it would seem that, save a few of the more youthful disciples of the school, the Tractarian party felt that their experiment had been a hazardous one, and that as yet the public mind was but ill-prepared for so full an exposition of their views.'

After the appearance of the documents printed in our last, Mr. Newman wrote to the Vice Chancellor, avowing the authorship of the tract. We were in error in stating that Mr. Newman's avowal was made *before* the meeting of the Vice Chancellor and heads of houses. Our correspondent was misinformed. Mr. Newman's letter is as follows:

"Mr. Vice Chancellor,—I write this respectfully to inform you that I am the author, and have the sole responsibility, of the Tract on which the Hebdomadal Board has just now expressed an opinion, and that I have not given my name hitherto, *under the belief that it was desired that I should not.* I hope it will not surprise you if I say, that my opinion remains unchanged of the truth and honesty of the principle maintained in the Tract, and of the necessity of putting it forth. At the same time, I am prompted by my feelings to add my deep consciousness that *everything I attempt might be done in a better spirit, and in a better way;* and, while I am sincerely sorry for the trouble and anxiety I have given to the members of the Board, I beg to return my thanks to them for an act which, *even though founded on misapprehension,* may be made as profitable to myself as it is religiously and charitably intended.

"*I say all this with great sincerity,* and am

"Mr. Vice Chancellor, your obt. servt.,

"JOHN HENRY NEWMAN.

"Oriel College, March 16th, 1841."

We now present some extracts from the tract itself, the title of which is, "Remarks on certain passages in the Thirty-nine Articles;" with the reviewer's observations thereon.

"We may dispense with the phrase 'Rule of Faith,' as applied to Scripture, on the ground of its being ambiguous,'—(p. 8.) And afterwards: "Perhaps its use had better be avoided altogether. In the sense in which it is commonly understood at this day, Scripture, it is plain, is *not* on Anglican principles, the Rule of Faith."—(p. 11.)

'There is, undoubtedly, *a sense* in which this is true; and we are quite aware that in that sense did Mr. Newman write it; but he ought to have known that his words *would* be misunderstood and *must* be mischievous. Most injudicious are such violent attacks upon established ideas, merely to correct a phrase which everybody understands.

'Take another instance:—

"Now the first remark that occurs on perusing this article is, that the doctrine objected to is the *Romish doctrine.* For, indeed, no one would suppose that the *Calvinistic* doctrine concerning purgatory, pardons, and image worship is spoken against."—(p. 23.)

'Certainly not, because, first, Calvin was not of sufficient note when the Article was drawn up, to impress his opinion upon its framers. On this point, Mr. Newman may consult Archbishop Lawrence. Secondly, because the Church intended to condemn, "*in toto*" the doctrine *that asserted*—not the doctrine that *denied*—a purgatory. But let us hear Mr. Newman again:—

"None of these doctrines (the Primitive, the Catholic, the Tridentine, and the one maintained by the Greeks at Florence, having just been enumerated,) does the Article condemn; any of them may be held by the Anglo-Catholic as a matter of private belief."—(p. 25.)

'Now on this topic we have a word or two tosay before we go further. In the strictly primitive Church there was *no* doctrine of purgatory, because the idea had not suggested itself. In the time of St. Augustine, we find that great and good man condemning the doctrine, that there was any future state save heaven and hell; by which we learn that in his day the doctrine of purgatory (i. e., the doctrine which asserted purgatory,) began to be taught; and the learned Bishop of Hippo pronounced it to be heretical. But inasmuch as our Church condemns the same doctrine, viz., the assertion of purgatory, and the Romish doctrine of purgatory, *because of its assertive character,* we have no difficulty in concluding that the Anglo-Catholic may *not* hold any of the doctrines which Mr. Newman here enumerates.

'On the subject of the *invocation of saints,* Mr. Newman observes:—

"Judging from two examples set us in the Homilies themselves, invocations are not censurable, and certainly not 'fond,' if we mean nothing definite by them, addressing them to beings which we know cannot hear, and using them as interjections."—(p. 36.)

'That is to say, so far as we understand him, that we may pray to the saints if we do not mean anything by it, and are quite sure when we *do* pray that the saints in question do not hear us. We should like also to be informed what is meant in the last line by "*them*"—whether, viz., we are to use *our prayers,* or *the saints,* as interjections? The construction of the sentence seems to indicate the latter. The truth of the matter is, that there is *nothing definite* in the whole system of the Tractarian.

'Once more, with regard to *transubstantiation*:

"Let them believe and act on the truth that the consecrated bread is Christ's body, as he says, and no officious comment will be attempted by any well-judging mind. But when they say, 'this cannot be true, because it is impossible,' then they force those who think it literally true, to explain how, according to their notions it is not impossible. And those who ask hard questions must put up with hard answers."—(p. 58.)

'On this we can only say, that had Cranmer, Ridley, and Latimer been able to say half as much as this, the fires of martyrdom would never have been lighted for them. Mr. Newman insists, in this Tract, on a *bodily* presence of Christ in the eucharist, and argues very subtilly about a real presence being very possible without a local presence, forgetting, or not choosing to remember, that the Anglican Church speaks throughout of a *spiritual* presence.

'A similar line of argument is adopted with regard to masses:

"Nothing can shew more clearly than this passage, (a part of Article 31,) that the Articles are not written against the creed of the Church of Rome, but against actual existing errors in it, whether taken into its system or not. Here the sacrifice of the *mass* is not spoken of, in which the special doctrine would be introduced, but the sacrifice of *masses*"—(p. 59.) And again: "On the whole, then, it is conceived that the Article before us neither speaks against the *mass* in itself, nor against its being an offering for the quick and the dead for the remission of sin."—(p. 63.)

Surely this needs no comment.

In fine, it appears, from this notable No. 90, that

an Anglican Catholic may believe in purgatory, pardons, the veneration of images and relics—may invoke the saints (provided always that they do not hear him, and that he has no definite meaning in his invocation)—may believe that there are seven sacraments, that the mass is a sacrifice for the quick and the dead for the remission of sins, that the Church has a right to forbid the marriage of the clergy, and that our forefathers were right in obeying the Pope—may believe in transubstantiation and *disbelieve the Homilies;* and, after all, be a very sound member of the Anglican Church Catholic. We pronounce this HERESY!'

Mr. Newman followed his letter to the Vice Chancellor with one to Dr. Jelf, Canon of Christ Church, in which he vindicates the views put forth in the tract, and speaks much of the *necessity* for the whole series, and particularly of No. 90. Of this necessity the reviewer thus speaks in the words of one whom he calls "an esteemed contemporary."

"The 'necessity' supposed to be meant by him is said to be, that certain of his followers began to feel themselves obliged to go over to the Roman Catholics, and he therefore took rather a bolder line than hitherto, to enable them to satisfy themselves without leaving the Church of England. I should imagine that his method, instead of stopping the few, will hasten the many. It is quite certain that ardent imaginations, over inflamed with the views that he suggests they may indulge in with impunity, will not content themselves with the withered and shrunken Popery that he would fain substitute in the place of our scriptural Church and sound moderation of religious views. It is expected that another more formal reply will be issued by the party. The chief objection to Mr. Newman's letter is the assertion of the 'honesty of the principle,' for this must apply to the principle of interpretation. If there was a necessity of his publishing the Tract, it is a necessity of his own making, or of the party's imagining, and is only a still stronger proof of the dangerous effects of the principles which have been so long advocated in an under-current."

Mr. Sewell too, professor of moral philosophy, of whom our readers may have read in the late pages of one of our contemporaries, as a tractarian, is brought upon the stage. On the appearance of No. 90 he addressed a letter to Dr. Pusey, from which we are furnished in the article before us with the following passages, to which we subjoin the reviewer's remarks.

"But on a careful and repeated perusal of the Tract, it did to my own mind convey intimations, which, if unintentionally suggested through incautious expressions, would still, at such a moment as the present, be most deeply to be lamented; and if intended, must be open to considerable discussion, and I will add, in my own view, to the gravest objections."

'We shall make one or two more quotations from Mr. Sewell, before we advert to his recorded approval of the Tracts up to No. 90. He says:—

"And it is now, too, become evident, that the continuation of the Tracts, at least in their present shape, may lead to painful collisions, not with persons incompetent to judge, but with authorities, whom we must all respect." Again:—

"Farther, it was difficult not to infer the contemplation in the mind of the writer of some future and unexplained changes in the external system of the Church. It is guarded, indeed, with certain conditions for the present, but with such as seem by no means sufficient to allay or restrain the natural discontent, and tendency to rash, restless reform, which must be created by the language in which the present condition of the Church is described; not as regards the sins of her individual members, (for in this no change can be enforced too earnestly,) but in her 'formularies,' 'precedents,' and 'principles.' If the 'body of death,' which we are now said to bear about, is applied to her system as established in 'uncatholic times,' such is surely not the tone in which our greatest divines have been accustomed to speak of the Church of England, especially as distinguished from the Church of Rome."

'This is decided enough, and we rejoice to see it; but we shall see more before the close of the letter:—

"If (says the Professor,) you ask me why I have thought it necessary to says thus much, one reason is, that although I have never, as you know, been in the slighest degree connected with the publication of the Tracts, and have always studiously avoided habits of intimacy with their authors, as fearing the creation of a party, I was once, as you have stated to me yourself, the means, under Providence, of considerably allaying the irritation and alarm which had been raised against you and others, by false and silly charges."

'We now turn to Mr. Sewell's personal connection with the Tracts. It is quite true that he wrote not one of them; that he was not on terms of intimacy with Mr. Newman, we readily believe. But what is the object of Mr. Sewell, and what is the effect of his disclaimer?

'He evidently wishes to be ranked among the anti-tractarians; while, on his own showing, he is on terms of close intimacy with the most learned, the most amiable, and decidedly the most considerable of the party he disclaims—so much so, as to address him "*My dear Pusey.*" He is so far behind the scenes as to know *who were the authors of the anonymous* Tracts. And *how* did he know this? Others did not. For his knowledge must, on his own showing, have been an official knowledge. Mr. Sewell does not mean to say that he would *studiously* avoid habits of intimacy with estimable and learned men, solely on the ground of a suspicion which an inoffensive question might have dissipated. Moreover, did not Mr. Sewell, in more than one Quarterly Review, and in more than one newspaper, support, and that most decidedly, both the statements and the *tendency* of the Tracts? He cannot deny this; and, looking on these facts, we have but little opinion of the moral courage of the moral philosopher—much less the *Professor* of moral philosophy—who could, when the tide turned, turn with it, as Mr. Sewell has done!

'That the "Tracts for the Times" have done extensive good, we do not deny—that they have also done extensive evil, we have little doubt: and while we willingly and gladly admit that the benefit to the Church has preponderated over the injury, we refer the benefit to the impetus given to the study of ecclesiastical antiquity—and we refer the evil to the unhallowed discussions which the Tracts have provoked.

'Had it not been for these publications, we should have been spared some of the sophistries of Isaac Taylor—we should have escaped that deluge of ignorant declamation with which the semi-dissenters have inundated us: we should not have had the pain of seeing a divided Church, and a sneer of triumph on the lips of Popery and Dissent.

'Let us hear both sides at once, in the person of Mr. Sewell:—

"The circumstances of the times may fairly be considered as a sufficient reason for their original publication. But it is dangerous for any body of individuals, however small, to combine to disseminate peculiar religious opinions within the Church. It becomes still more dangerous, when their works have acquired, however improperly, a name, which compromises a great public University in no way responsible for them, and when they are put forth anonymously, and apparently with the sanction of the whole body; but as, it appears from Mr. Percival's letter, is the case with the Tracts, without any adequate superintendence being exercised over the opinions and expressions of the individual writers. When the object of this arrangement is, as Mr. Percival's statement also indicates, to 'produce effect,' 'to be effective,' 'to please,' and 'to strike,' this bias, however unintentionally, may still farther interfere with the simple enunciation of truth."

'With this we entirely agree: it is intelligible and correct; nor can we award less praise to the advice which Mr. Sewell gives Dr. Pusey, towards the close of the same letter:—

"I will venture to entreat you to consider, whether, under present circumstances, the continuation of the Tracts is not pregnant with danger to the cause of peace, and, what is dearer than peace, of truth?"

'Mr. Newman's influence is untouched, and he will, doubtless, go on to propogate his opinions Let Mr. Sewell condemn them:

"And, lastly, though it is impossible to estimate too highly the value of the real catholic testimony of antiquity to the essential doctrines of Christianity, or to look without the highest veneration on the great fathers of the early Church, is it not dangerous to consider ourselves, or to lead others to consider themselves, as 'disciples of the Catholic Church,' rather than as the dutiful and affectionate children of that branch of it to which we immediately belong? May it not encourage a fanciful and even self-willed spirit, to throw them back upon a distant period of the Church, not for great truths which we are taught by our own Church, and are commanded by her to confirm by such testimony, but for habits of thought and practice, difficult to be realized, impossible to be understood in all their bearings, unfitted, it may be, for our own state, and powerless for effecting the good which is hoped from them—the proof of which need only be sought in the state of society at the time, and in the evils which subsequently sprung from them? From what has come under my own observation, I do not think it more than ever necessary to maintain, that our access to the ancient Church, must be through the channel of our own English Church, and under the control of living rulers, as well as of written rules."

'We shall here close these remarks. We are strongly inclined to hope that the discussion about the 90th Tract will be productive of good. If it only identify the authors of the Tracts separately, it will not have been raised in vain. If it induce the Convocation of Oxford to pass a definitive sentence upon the series, it will be much *more* beneficial. If it should lead to a cessation of the Tracts altogether, and the re-allegiance of their worthy but much mistaken writers to the Church Catholic, as established in this realm, then shall we have cause to rejoice that ever there appeared that tissue of sophistry and heresy, No. 90 of "THE TRACTS FOR THE TIMES."'

The only additional intelligence in our possession, is the statement in some of the secular prints, that the Bishop of Oxford has interposed, and that Mr. Newman has acquiesced in the discontinuance of the Tracts. This, if true, will, we apprehend, do no more than change the mode of expressing their opinions on the part of the Tractarians. They have, with no little industry, succeeded in acquiring complete control over Quarterly, Monthly, and Weekly periodicals; and through these they will, probably, still continue to propagate their sentiments. We are inclined to think that "the end is not yet:" perhaps will not be, until some of the most conspicuous of the Tractarians have renounced the Church of England, and openly embraced Romanism.

[For the Church Record.]

THE REAL PRESENCE.

MR. EDITOR:

There seems to have been a good deal of attention directed to this subject lately; and in the hope of giving satisfaction to some minds which are honestly curious respecting it, I propose to offer you my own views as to its nature. Be it most distinctly understood, however, that this is not done to invite controversy, or to dogmatize. If my views are wrong, there is no one more concerned to be set right, and I trust there is no one more anxious to be set right, than myself. I shall not feel that an offence is committed against me, because exceptions are taken to my opinions, and shall be grateful for light from even a foe.

1. In the first place, then, our Church seems to have guarded against the use of even such an expression as the *real presence*.

In the catechism of the Church of England, to the question, *What is the inward part or thing signified?* i. e., in the Lord's Supper—the answer is, *The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.* In our own Church, the answer is: *The body and blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.* This alteration in the catechism is not, I find, generally known by the people. It were well to have it universally and distinctly understood; for the alteration was evidently deemed an important one by the revisers of our Liturgy. And I cannot wonder. Romanists hang upon the words "verily and indeed" in the English catechism, (witness Bishop Milner in his celebrated End of Controversy,) as teaching their own notions respecting the real presence, in the fullest sense. In the xxviiith Article, it is declared by the Church of England, and by our own Church, that "The body of Christ is given, taken and eaten in the Supper, only after an heavenly and spiritual manner." And this declaration of the article ought to satisfy any candid person, that the Church of England teaches, just as our own does, a spiritual reception only of the body and blood of Christ. Nevertheless, with the article before them, Romanists have caught at the expressions in the English Catechism; and our own Church, determined to take occasion from them that seek occasion, altered her own catechism beyond the possibility of cavil. Her extreme caution satisfies me, that she weighs words as well as ideas; and that she has virtually objected to the phrase *real presence*, and ruled it out of her formularies.

2. In what sort of presence of Christ, then, in the sacrament of the Lord's Supper, or in Baptism, do I believe?

I say, "or in Baptism," for I know of no presence of Christ, in one sacrament, beyond or above his presence in the other. So far as he is present in one sacrament, he is in my view in the other—(as will be understood when I explain myself more fully,) though he may convey grace in each, in different outward modes, and for different purposes, i. e., immediate purposes; the general and final end of grace in all cases, being the same, to sanctify the soul and fit it for Heaven. Hence it is to me singular and unauthorized language to talk of a real presence in the Eucharist, which no one dreams of in baptism; nor can I see why the phrase is applied so specifically and exclusively to a single sacrament.

In what sort of presence of Christ in his sacraments, do I then believe?

I believe that his sacraments when "duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same," (Art. xix.,) are as much his own acts, as if performed by himself in person. The common theory of law and government, we all know, is, that every act of authority, by whomsoever performed, comes virtually from the highest source of authority. Thus, a writ goes in the name of Queen Victoria, or of the People of the State of New York. The same principle is recognized in the Bible. Thus it is said in one place, (John iv. 1,) that Jesus made and baptized more disciples than John; while in the next breath comes an apparent contradiction, Jesus himself baptized not, but his disciples. Yet how easy to explain and reconcile this, by the supposition, that Christ did not baptize a single human being with his own hands "verily and indeed," but baptized by the instrumentality of his disciples; and that their acts, under his authority, were as much his own, as if done by himself in person. In the same way, (the *qui facit per alium facit per se* principle,) we explain and reconcile the language of Stephen, (Acts vii. 47,) "But Solomon built him an house;" when perhaps he did not so much as lay its corner stone.

Now, do I verily believe, that this is the true ground to take respecting the administration of the sacrament, that they are virtually and really administered by Christ himself? That it is Christ who baptizes—that it is Christ who imparts the emblems of the eucharist, and Christ only, not his poor earthly representatives? I know we often, nay continually, speak of the *clergyman* as admitting persons to the Church by baptism; of the *clergyman* as dispensing the bread and wine in the Holy Supper; and it may be a little difficult to imagine that an act, which is done visibly by a *clergyman's* own hands, is nevertheless not his own! But here faith must come to our aid, and we must forget the feeble instrument, for the sake of the transcendent power which employs it. When we see the water of Baptism poured, we must strive to realize that Christ is in the deed, as truly as if we saw him with our bodily senses. And when the bread and wine are presented to us, we must in the same way strive to realize, that it is Christ's OWN hand which extends to us the sacred symbols, assuring "us thereby of" his "favor and goodness towards us."

Such a theory of sacraments invests them with all possible dignity; for what can be more solemn, or exalted, than an act literally of Him, to whom all power is given in heaven and on earth? Thus we have a perfect answer to the Romanist, that our Protestant view of the sacraments depreciates them in themselves, and relaxes their claim upon our reverential homage. And we are capable of making the most powerful appeal to human feelings. What Christian could have felt less than the profoundest awe, had he been in that upper chamber where Christ's own lips first instituted, and Christ's own hands distributed the eucharist! Yet on this theory, he is in the presence of just as much that is heavenly and divine, when that sacrament is celebrated in the humblest Church, and by the humblest minister, in Christendom.

On the other hand, this same theory would have an excellent effect on clergymen themselves. They are too apt to think and talk of official acts, as their own acts; and as if lifting them for their office' sake above their fellow-sinners. The bishop speaks of *my* diocese, and *my* ordination; the priest of *my* church, and *my* communion; and even the deacon of *my* baptism; when the truth authorizes no such grandiloquence. It is Christ's diocese, and Christ's ordination, and Christ's Church, and Christ's communion, and Christ's baptism. And if the bishop, and priest, and deacon would but always think, and always speak thus, they would shrink at once into their proper insignificance; and be so humble and unpretending, as soon to silence those ominous whispers, which are growing louder and louder, about clerical self-consequence and clerical ambition. It is an awful state of things to have the laity suppose the clergy are growing proud of their spiritual prerogatives, and spiritual functions; for the moment the laity at large begin to suspect so, (whether for cause or not,) the influence of the clergy is at an end, and they might as well throw up their commissions; for as to the influence of bare ecclesiastical office, (in a country like this, especially,) there are none so poor as to do it reverence.

3. But can I not say that I believe in something more of a real presence of Christ in his sacraments, than in their being really his acts?

Why, I say again, that more solemn, more exalted, more dignified, more momentous acts, than those of Christ, I cannot conceive of; and how his sacraments could be invested with more, (if the terms are thought more impressive,) more grandeur and magnificence, than they are by the theory which makes them virtually and verily his own acts, and not the acts of poor worms of the dust, I am equally unable to conceive. Still, cannot these acts of Christ communicate grace? cannot virtue come out of them, as it once came out of his own person? (Mark v. 30.) And may not the idea, of the virtue or grace communicated by a sacrament, be added to the idea that it is an act, to all intents and purposes, performed by Christ's own self? Undoubtedly. The water, the bread, and the wine, can be used by Christ to convey spiritual virtues to the soul, just as he employed the spittle and the clay to communicate physical virtue to a blind eye. And he does use these apparently insignificant and arbitrary instruments, for such an end; and it is his so using them which makes them mysteries. A mystery is a secret. *How* water, and bread, and wine can be the means of conveying grace is mysterious, deeply so. Faith must enable us to see the connexion between them and grace, for there is no natural connexion; and in this way, beyond question, sacraments are trials and tests of our faith, and that is one of their important practical benefits. Moreover, this shows us at once that they are effectual, (at least as to inward and spiritual grace,) to the faithful only. And this point the Church most strenuously insists on, in her xxixth article, in total contrariety to the *opus operatum* principle of the papists. "The wicked, and such as be void of lively faith, although they do carnally and visibly press with their teeth, (as St. Augustine saith,) the sacrament of the body and blood of Christ; yet IN NO WISE are they partakers of Christ; but rather, to their condemnation, do eat and drink the sign or sacrament of so great a thing." Purity of reasoning would constrain her to take the same ground, in relation to the other sacrament. But she does not leave us to conjecture. The xxvth article sets the matter at rest effectually. At the close of that, she speaks of *both* sacraments, and says that in such ONLY as worthily receive the same, have they a wholesome effect and operation, and they that receive them unworthily, purchase thereby damnation.

But suppose there is faith. Then in that case

the bread and wine are, beyond all doubt, instruments by which, in a way to us mysterious, Christ conveys to the believing soul the virtues of his body and his blood. And the Romanist gains not one whit, as I conceive, by his supposition, that the bread and wine are in fact Christ's body and blood, or the Protestant in claiming a reality of Christ's presence, in order to convey the blessing of a sacrament, which there is not in his conveying a blessing by his Providential presence, or by such a presence as he manifests, where two or three are gathered in his name. As well might we undertake to say, that the spittle and the clay would the better have cured the blind eye, if they had been transubstantiated into Christ's finger; or the same eye would have been more effectually cured by himself, than by Peter, or any apostle, endowed with his spirit and acting in his behalf.

Christ could have cured the blind eye without symbols, as well as with them. He could have cured it as easily, and as entirely by saying to Peter, 'go and heal it,' as by going himself in the fullness of the Godhead, bodily. It would have been Christ, and Christ only, and Christ altogether, or any of these suppositions.

So he might communicate the virtues of his body and blood, offered up for us on the cross, as well without emblems, media, or instruments, as with them. It is his pleasure that outward signs should be employed. It is his pleasure that we should believe he *can*, and if we are sincere in our faith, *will* employ these outward signs, for the transmission of spiritual blessings. And he puts our faith to a trial, by making these signs necessary; for natural senses and natural reason can never tell how water, bread and wine can be vehicles for grace; to such senses and to such reason, they must, in that character, be mysteries forever.

I am by no means confident that these views are clear, or clearly given, for I am compelled to give them in a hurry, and after much fatigue. They are satisfactory to my own mind, and have long been so. They make the sacraments as sacred, as awful, as effectual, as any theory I have ever seen, whether Popish or Protestant; and when my view of a sacrament authorizes me to consider it as sacred, as awful, as effectual, as I can possibly conceive it to be, my philosophy tells me, I have gone far enough, for that philosophy has always impressed upon me the maxim, that an *adequate* cause was sufficient, and all enquiry beyond that, utterly needless. T. W. C.

To the Editor of the Church Record:

In a note to a notice of the writings of Henry Smith, an old English Divine, published in your 21st number, you request further information of the Life of Smith. The following notice which is to be found in 'Chalmers' Biographical Dictionary,' throws but little light upon the life of this popular preacher, but such as it is, it is at your service. Q.

HENRY SMITH.

'An English divine of popular fame in the sixteenth century, was born in 1550 of a good family at Withcock, in Leicestershire, and after pursuing his studies at Oxford, entered into the Church. Wood thinks he took the degree of M. A., as a member of Hart-hall, in 1583; and adds, 'that he was then esteemed the miracle and wonder of his age, for his prodigious memory, and for his fluent, eloquent, and practical way of preaching.' His scruples, however, as to subscription and ceremonies were such, that being loth, as his biographer Fuller, informs us, 'to make a rent either in his own conscience or in the Church,' he resolved not to undertake a pastoral charge, but accepted the office of lecturer of the Church of St. Clement Danes, London. Here he was patronized by William Cecil, lord Burleigh, to whom he dedicated his sermons, and who prevented the prosecutions to which the other scrupulous puritans were at that time exposed. He appears to have been one of the most popular preachers of his age. Fuller informs us, as an instance, that after his preaching a sermon on Sarah's nursing of Isaac, in which he maintained the doctrine that it was the duty of all mothers to nurse their own children, 'ladies and great gentlewomen presently remanded their children, from the vicinage round about London, and endeavored to discharge the second moietie of a mother, and to nurse them whom they had brought into the world.' Their compliance with his instructions on this point was the more condescending, as Mr. Smith was a bachelor.

Of his death, we have no certain account. Fuller, who gives him the highest character, and whose principles would not have permitted him to pay this respect to a Puritan, unless of very extraordinary worth or talents, after making every inquiry, concludes that he died about 1600. Wood says that he was 'in great renown among men in 1593,' in which year he thinks he died.

His sermons and treatises were published at sundry times about the close of the sixteenth century, but were collected into one volume, 4to, in 1675, to which Fuller prefixed the life of the author. This volume consists of 'A preparative to marriage—a Treatise on the Lord's Supper—Examination of Usury—Benefit of Contentation, etc.,' and other practical pieces. His treatise on 'Atheism,' was, soon after its first publication, translated into Latin, and published at Oppenheim, 1614, 8vo. Granger says, "he was called the *silver-tongued* preacher,' as though he were second to Chrysostom, to whom the epithet of *golden* is appropriated.

For the Church Record.

THE CHURCH AT EVANSVILLE, INDIANA.

The Rev. Mr. Lamon, missionary at the above station, would acknowledge with gratitude the following donations to his Church:

New-York.—Church of the Ascension, by the hands of the Rev. Dr. Eastburn.

From J. R. Le Roy, $10; Thomas Otis, $10; Mrs. J. T. Payne, $5; Eloise Payne, 50 cents; Mrs. J. C. Osborn $3; Miss Charlotte Le Roy, $1; a young lady, $2; Mrs. A. G. Stout, $3; a member, $1; ditto., 25 cents; Stewart Brown, $10; Dr. Delafield, $10; a lad, $1; T. M. B., $2; Prosper M. Wetmore, $3; Miss Esther Turner, $10; Miss Merritt, $2; a member, $2; Mrs. Brown, $1.—Total, $76 75.

From F. S. Winston, $5; Wm. Bard, $5; Chas. Butler, Esq., $5; E. A. Nicole, $5; cash, 5; C. Wolfe, $5; Miss Duffie, $5; E. C. Palmer, $2; Wm. Mott, $2.—Total, $39.

Brooklyn.—Christ Church, by the hands of the Rev. K. Goddard.

From Ladies of the parish, $41; Wm. Crips, two gold pieces, $4 85; Mr. Large, $1; Mr. Lattimer, $1; Mrs. and Miss Maxwell, $2; N. J. Becar, $2; Mrs. Ketchum and Miss Sweetland, $1; cash, $2; Miss ——, $1 50; J. S. Shapter, $3; J. Robinson, 50 cents; N. D. Carlisle, $5; Innes C. Adams, $3.—Total, $67,85.

Any further contributions handed to the Rev. J. D. Carder, at the Missionary Rooms, No. 281 Broadway, will be thankfully received.

April 22d, 1841.

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Charles Tomes, *Treasurer.*

New-York, April 27, 1841.

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